Volume LXXIX CHICAGO, August 16, 1917 Number 25

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A NOISELESS PATIENT SPIDER

A noiseless patient spider,
I marked, where, on a little promontory, it stood isolated;
Marked how, to explore the vacant, vast surrounding,
It launched forth filament, filament, filament, out of itself;
Ever unreeling them--ever tirelessly speeding them.

And you, O my Soul, where you stand,
Surrounded, surrounded, in measureless oceans of space,
Ceaselessly musing, venturing, throwing,—seeking the spheres, to connect them;
Till the bridge you will need, be formed—till the ductile anchor hold;
Till the gossamer thread you fling, catch somewhere,
O my Soul.

—*Walt Whitman*

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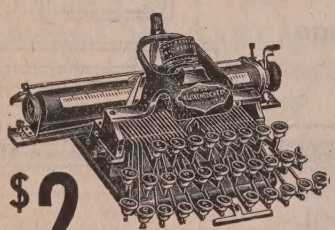

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, AUGUST 16, 1917 NUMBER 25

SELF-RELIANCE

Henceforth, please God, forever I forego
The yoke of men's opinions. I will be
Light-hearted as a bird, and live with God.
I find Him in the bottom of my heart,
I hear continually His voice therein.
* * * * * * *
The little needle always knows the North,
The little bird remembereth his note,
And this Wise Seer within me never errs,
I never taught it what it teaches me;
I only follow when I act aright.
October 9, 1832. —Emerson.

The *Universalist Leader* says, "It has taken two thousand years for the fruits of Christianity to begin to ripen." And now it would seem as if much of its fruit is rotting instead of ripening.

A private correspondent writes: "Have you learned that the Rev. H. L. Canfield of Woodstock, Vermont, had to resign his pastorate because of his views as a pacifist. What a glorious time to be alive to be helping in the solution of our problems. I am thankful every day for UNITY's influence in my life."

Our honored exchange, the *Inquirer* of London, feels called upon to raise a voice of warning against "a certain school of idealists among ourselves who are inclined to take all lofty professions at their face value." There may be danger in this direction but it is a heavenly danger, while the disposition to read small the ideals of other men and to distrust the prophetic movement in the human heart is a much greater danger. These are the hellish dangers. Better die foolishly with Jesus and Socrates than to live sagaciously with —— ——. Let the reader supply the names of any great expediants of history, those who were never caught in a tactical danger or an impractical dream.

The world is so made that nothing can be so bad but what some good may come out of it. The *ruling* of war may be well characterized as devilish, but the *over-ruling,* even of war, is divine. The by-products of even malignancy yield benignancy, thanks not to man but to God. This is seen today in the world wide economies, when even the "bloated bondholders," the spoiled children of luxury, the social queen-bees and society leaders are learning to can beets and beans. Even the University Club of Chicago, we are told, has cut out many of the fancy dishes from its menus. The Forest Service report informs us that: "As a result of regulated grazing the capacity of the ranges has been growing greater for some years, the officials state, and the increase in grazing receipts is in part due to the fact that the herds on the forests this summer are larger than in any previous season."

Reedy's Mirror for July 27 has a frank, illuminating discussion of postoffice censorship. Speaking for the five or six papers which have been denied postal privileges on the simple action of the postmaster, it says:

> Any postmaster who doesn't like anything in the papers can shut it out of the mails. He can bar it because he doesn't like a picture or an editorial or an advertisement. The owner has no recourse whatever. Denying the mails to a paper destroys its value utterly. The paper as property is confiscated without due process of law, and there is a constitutional provision prohibiting such confiscation. The owner or the editor has no day in court. He is not heard. The bureaucrats pay no attention to him. He can hire a lawyer who must go to Washington and wait around until he is called, and then he gets no satisfaction. The postmaster is prosecutor, judge, jury and executioner. The postoffice department is not a court, but it exercises a court's powers. That this power is exercised against papers that have little money and few readers may excuse its exercise to the minds of some people, but if the power can be exercised against the small publications it can be exercised against the great ones. . . . . If we are to have a censorship it should not be exercised in the dark and by men with no judicial authority. A court, not a postmaster, should pass on the mailability of printed matter . . . and how absurd is it to suppress a paper for printing things which senators and congressmen are permitted to say in debates and to have printed for free distribution in the *Congressional Record!*

Mrs. Elizabeth Tilton, the dauntless champion of the "Dry movement," brings science, statistics and business common-sense to her assistance in her weekly discussion in the *Survey*. In the issue of July 29 she has a striking array of facts which show that the issue between the Wets and Drys is fast becoming an issue between the East and the West. The centers of the Wet forces today are found in Massachusetts, New York and Pennsylvania, to which list, to our humiliation, is added Illinois. This of course means the Chicago end of Illinois. She says that:

> The East is still a business world, the kingpin men have the habit of mind of putting business first and general welfare second. But if the East did some thinking—and some studying—it would see that in the West business has been better, not worse, with the closing of the saloons. Breweries have not gone into bankruptcy, but have quickly adapted their plants to new and more productive industries. Money released from liquor has increased buying in other directions; hence new business has quickly absorbed the vacated saloons, and as for the working man revolting because his beer is taken away, the fact is he comes out for prohibition. This is true of the labor federations of Washington and Colorado. And we read

that the Alabama Federation endorsed war prohibition. Nothing holds the working man to the liquor business but fear that his brother, the bartender, may not get a new job. Assure him of that, and he'll vote for prohibition with a will.

We print elswhere an address on "The Future of Cosmopolitanism," delivered by Professor Nathaniel Schmidt of Cornell University at an informal reception given in the rooms of the Cosmopolitan Club to the summer students. A program was offered to which, among others, Chinese students contributed. The local paper says that the audience packed the reception room of the club house, which is one of the finest maintained by the federation of any of the universities in the country. We believe that Cornell claims the honor of initiating in America the Cosmopolitan Club among university students. Professor Schmidt in this address as well as the organization under whose auspices he spoke, represent the "still small voice" not easily heard midst the tempestuous roar of war, but it is the pervasive and persistent voice of the Lord of Life whose other name is Love, whose domain is perpetual and destined to become universal. We hope our readers will help spread this message of Professor Schmidt in academic circles. Pass your UNITY along. There is comfort in the message to the lovers of peace; there is a challenge to the thoughtful, to those who have yielded to the god of war, and who think that "under the circumstances there is nothing else to do."

Over thirty years ago A. Bronson Alcott, the sage of Concord, said to the writer: "No doubt about it! The West will have to send missionaries to the East in less than twenty-five years." Last week we called attention to the fact that the temperance issue has become one of the West *vs* the East. The champions of the saloon, the defensive bulwarks of the brewers and distillers are not found today in the wild and woolly West. The far off mountain states and beyond, who were supposed to bow only to shotgun rule, are leading the dry hosts, while Massachusetts, New York and Pennsylvania have become the main hope of the whisky forces in Congress and out of it. The same thing may become true in the religious field, technically interpreted. The message of UNITY, nonsectarian, pan-denominational, religion interpreted in terms of social betterment, whose quests are—love for one's neighbor, a passion for justice, a religion realized in character, is the message that the West must yet help enforce in the East. A writer beyond the Alleghanies says:

> What a blessing it is to have the fearless challenge for the eternal truth which comes from UNITY each week! If only the forces for peace and love could be mobilized! I should like to be one to help organize the church universal which in this crisis would present an unbroken front with the host marching against these prevalent powers of hell.

Our long time friend, Rev. Mary Andrews Conner, sends us greetings from the beautiful hills of Vermont. She and her clerical husband are serving three village churches in the hills. Occasionally she is called upon to give an "extra lecture," as well she might be. Recently in one of the hill towns she gave a lecture in which she plead for love for *even* the German people. One of the financiers, summering up in the hills, protested in a local paper that a German spy was in their midst and declared in the same paper that it was an insult to the intelligence to ask a church to love a nation which invaded Belgium, sank the Lusitania and by every diabolical device is devastating the fertile lands of France. Another correspondent in the same paper, but with more open ears, says:

> The writer of the article seems to have mistaken the spirit of the whole address, and as the one unsympathetic listener observed in the audience, numbers of whom were quick to express their pleasure in the service of the afternoon, made himself "many angry comments after the meeting closed," and was laughed at by some to whom he talked. He missed some main points, surely; among them that the speaker, who is a woman, did not approve the German man in his national setting, the kaiser being the consummate product, and especially was the dominating, militaristic characteristic of the German man disapproved. He dominates the home, and as a national figure wants to dominate the world, which the speaker thought he should be prevented from doing. . . . .
>
> Since the writer of that article did not listen attentively to all that was said on the occasion of which he speaks, he might read carefully with profit to him the President's address, on or about April 1 of this year, in which he declared that a state of war existed between us and Germany, and in which he asked us to love the German people, or words surely to that effect. And it would be well for him to read a certain book, which is being widely circulated now, with title, "Love for Battle-Torn Peoples." As the book is published by a fund furnished by a few world-patriots, he might have it on application to Unity Publishing Co., Lincoln Centre, Chicago, Ill., by clipping and enclosing this word with his request. This would be a sufficient commendation for him.
>
> But, Mr. Editor, should a man hide behind the anonymity of "a group of American citizens," in the scurrilous article he sent you, when some of us know that he was laughed at when he began to angrily talk after the meeting closed in the Cabot church? Let the "group" declare itself better.

We print in our news column "A Call to Action" on behalf of the "People's Council of America for Democracy and Peace," which is a call for a meeting to be held in Minneapolis, September 1 to 6, 1917. This meeting appeals to us strongly but we have much anxiety for it. The most serious foes it has to fear are those from within. It is so hard for a pacifist to live up to his pretensions. It will be difficult to save that conference from being the battle ground of those who under the guise of peace are spoiling for a fight. A larger measure of their inspiration than they, or others, can understand, comes from their hatred of the very things that are in danger of being manifested at these meetings, namely, the war spirit, springing from a deep consciousness of their own wrongs, producing an incapacity to be just to the other parties. The conference will call together earnest representatives of the labor, socialist, single tax and other rad-

ical forces of the economic and political world. If these forces come together on the high grounds that belong to peace; wrongs to be righted by arbitration, issues to be settled by conference, the rights of small as well as of big nations to be guaranteed by representation and federation rather than by military defense and bullet proof independence, the results will be of far reaching importance. The problem presented to that conference will be how to hold the hate element in check and to sound the true international notes. The forces mentioned above ought to be there, but there ought also to be there those who represent the outlying territory, not hostile to the above but free from the partisanship they represent. The American impotency reveals itself in the presiding officer's chair. Perhaps this is the impotency of humanity. How prone a chairman is to do most of the talking, and when he has relieved himself how helpless is he to control other people's talk! If that meeting is to be a success the gavel must become an instrument of grace. Back of presiding officer should be well digested rules and limitations, recognizing beforehand that the much vaunted "rights of the floor," so dear to those who like to hear their own voices, must be curbed and directed so as to promote the general object and to achieve results worthy the great effort and equal to the solemn emergency.

The issue of the *Survey* for July 28 is a veritable "Sister Susie" number. Seven pages are given to the reviewing of "Noted Books by Women." Nineteen titles are given. The most significant thing about this notice is that all these books are concerned with what might be called the restricted sphere to which the *Survey* devotes itself. Miss Grace Abbott discusses the "Immigrant and Community," a subject which she has made peculiarly her own; Miss Breckinridge collaborates with Miss Abbott in treating of "Truancy and Non-Attendance in the Chicago Schools"; Miss Mary K. Simkhovitch speaks of "The City Worker's World" from the standpoint of a settlement worker of large experience; Dr. Jean Weidensall, out of five years' experience in the Laboratory of Special Hygiene in New York, offers a study of "The Mentality of the Criminal Woman"; Dr. Eliza Burt Gamble has a book on "The Sex in Science and History"; Elsie Clews Parsons has a book on "Social Rule" from a radical standpoint; Vida Scudder, who calls herself a "socialist churchwoman," has a book on "The Church and the Hour," which review is from the pen of Graham Taylor. "A Seasonable Industry," the woman's hat making business, is discussed by Miss Mary Van Kleeck. This same Miss Van Kleeck reviews two books on "Women in Modern Industry" and "Women Workers and Society," by B. L. Hutchins and Annie M. McLean. "Motherhood" is studied by Mrs. C. G. Hartley, and "A Modern Mother's Experience," by Miss Moskowitz. Dr. Augusta F. Bronner discusses "The Psychology of Special Abilities and Disabilities"; Harlean James "The Building of Cities"; Miss Van Valkenburgh has collected material concerning "Miltary Training in Schools and Colleges," and Frances Stern and Gertrude T. Spitz plunge into the much discussed and important subject of dietetics and low cost of living in "Food for the Worker." Not all these books are severely scientific. A book of "Armenian Poems," translated by Alice Stone Blackwell, "Our Minnesota," by Hester M. Pollock, and "Letters from an American Nurse Serving the French Army," by "Mademoiselle Miss," indicate the human as well as the humane trend of the women of today. Not the least suggestive feature concerning this remarkable array of woman workers, who only incidentally become woman writers, is the orthography of the names. Evidently many of these women have brought their names and presumably some of their personalities from across the seas. To read these reviews is a study in inter-nationality, and looked at in this light it is more significant than the hasty and excited reader is apt to realize.

The Illinois Vigilance Association is circulating two most important leaflets bearing upon the sexual morality of our soldiers. One entitled "Three Great Army Records," viz.: The story of the Japanese army, Cromwell's army and the American camp on the Mexican border. All armies studied from the standpoint of medican science and actual experience. The other leaflet is entitled "Lord Kitchener's Instructions to Soldiers," with the addition of a treatise by Dr. William T. Belfield of Chicago, Ill., on "A Young Man's Health." These leaflets are specially commended by army officers, college presidents and Y. M. C. A. leaders. Over a hundred thousand copies have been asked for in the past sixty days; seventy-five thousand have been actually distributed. The above association, with offices at 54 W. Washington Street, Chicago, Ill., is asking for contributions to help circulate these most important documents. That they are important is one of the most gruesome comments upon war and its degrading influences. It is quite in order for believers in war to maintain that this horrible entailment is unnecessary. It is quite true that a soldier's life need not be a corrupted life, but this statement, beyond challenge in the abstract, calls for a demonstration. It is fair to assume that the War and Navy Department have proven themselves reasonably effective in the complicated tasks represented by the Quartermaster, Commissary and Ordnance Departments; it now remains to be seen whether these authorities are equal to the sanitary requirements of an army. Thus far the note coming from Secretary

Baker's office seems to be almost a despairing one, confessing that when the department has done everything it can, and when it has committed itself, as it has nobly, to both a pure and sober life for the army, its power halts inside of its own camps. The matter, he says, "really rests with the local administration." It has always rested there. Can it be true that while the government has authority to commandeer railroad trains, merchant ships, to take possession of private property for purposes of encampment, to control food supplies, to compel individuals to present themselves as food for cannon, to put its hand deep into private money bags, it cannot expel a saloon or close a "bawdy" house that lie within the danger zone, dealing death and damnation against which no trench can save them and with an efficiency that discounts the highest destruction of battle fields, as, indicated by the facts in these leaflets? Does the War Department, so generously backed by Congress and President, surrender in the presence of this most insidious enemy? Is it helpless in protecting the life and souls in its camps from their most extensive and efficient enemies? To state the questions is to summon the promoters of war, the bullet and bayonet patriots, to their highest tasks. If they are unequal to this emergency then have they proved inadequate to their highest duty and unworthy the confidence they demand of a loyal people.

Is the Philosophy of War the Philosophy of Hate?

The mail that brought the letter published below also brought three other letters by writers of such note that they would commend themselves to the UNITY constituency. One of them deprecated, the other two commended the position taken by UNITY. These four letters coming in one mail were added to the pile already accumulated in the crate holding the unutilized and unanswered matter. Editorial consistency as well as necessity dismissed the last arrivals, as we have had to dismiss their predecessors, as unavailable for want of room.

But the prominence, fairness and friendliness of the writer has led us on second thought to give room to this friend, and for something of the reply which we sent to a man for whose judgment we have so much respect. When the head of the philosophical department of a great university speaks it behooves the friends of law and religion to give heed. Here is the letter:

To the Editor of UNITY,
Abraham Lincoln Centre,
Chicago, Ill.

Dear Sir:

In an editorial of your issue of July 26th you say: "The President . . . has now . . . accepted the simply and on that account necessarily fallacious philosophy of hate towards one power and one people." . . . I do not wish at this time to argue the general question whether war is ever a duty, but on what authority do you assume that it is necessarily a philosophy of hate which compels one to resist what he believes to be an outrageous and unjust trampling upon the rights and liberties of men? If I see a man murdering my neighbor or assaulting his wife and children, do I assume a philosophy of hate toward the murderer if I call for the police to stop him, or in lieu of a policeman myself step in and use force? May it not be a duty to the aggressor to thwart his purpose, just as truly as it is a duty to the victims to protect them, and if so, why assume that it is hate?

I believe thoroughly and completely that the only way in which the ruling military class of Germany can be deprived of its controlling influence over the general mass of the German people is that it should fail in its present undertaking. I have no hate toward Germany, but I cannot acquiesce in its policy, and I believe that this must be resisted by the only method which it, seemingly, will consider.

Very truly yours,

University of Chicago. JAMES H. TUFTS.

We can see how our sentence concerning the philosophy of hate is capable of misinterpretation, for our habit in UNITY is to think, speak and believe that the philosophy of war is necessarily a philosophy of hate; war can never be successfully maintained without an appeal to the hating faculties. Not but what many lovers, like Professor Tufts, may, and under certain circumstances do, believe that fighting is the only alternative, and they themselves can honestly say that they have not been swept into the passion zone but have maintained the gospel attitude of loving one's enemies. But we think the obvious facts, not only in this war but in all wars, prove that only by exaggerating the vices and minimizing the virtues of the enemy can the necessary funds, men and public sentiment be maintained. The hysteria of war sees the atrocities on the enemy's side, while unconsciously is being enacted on their own side that which to the foe seems to be ground for bitterness and murder. The imprecatory Psalms have always been at the service of and have been devoutly used by all sincere belligerents on each side of the battle line. Witness our war for the Union which we believe marshalled the most intelligent, just and law loving armies ever assembled. We now see how cruelly unjust was the estimate of the North of the "rebel hosts" and their "fire-eating leaders," and those of the South in the light of fifty years can see how unfounded was their inspiration based upon the theory of the sordidness, the grossness and unchivalric qualities of the "Yankee mud-sills."

But Professor Tufts begs the only question about which we differ. He does not "wish to argue the general question whether war is ever a duty," and he assumes from his standpoint that the "ruling military class of Germany can be deprived of its controlling influence over the general mass of the German people" only by the method now pursued.

Herein lies our radical point of difference. However it may be in the past, we believe that no wrongs can be righted today by war, and woe be to humanity if science, commerce, jurisprudence, diplomacy, to say

nothing of morality, philosophy and religion, are helpless in this emergency, if there is no hope for civilization in its present dire extremity but in the grim alternative of this prodigious manifestation of pugilism, then indeed are we of all people most miserable. It seems to us that it goes without the saying that "the military ruling class" referred to by Mr. Tufts is not the class that we are arming our American boys to kill, and that when we have killed a sufficient number of these German boys, who are as innocent, sincere, brave and self immolating as our own boys who offer themselves as food for German cannon, so that the "military ruling class" will have to, for the time being, surrender, this *class* will still be left to reckon with, their ambitions will still be flaming and their determination to perpetuate their nationality deepened by their humiliation. And what is still worse the conquering Allies will have their faith in war strengthened and their determination "Never again to be caught unprepared heightened." So a peace through victory will leave us with an immensely strengthened entanglement of war spirit and the hatreds that belong therewith. Already, ex-President Roosevelt, the Bernhardi of the United States, the leader in the philosophy of war, is declaring that any talk of ceasing military activities on the part of the United States after the war is even now treason.

We agree wholly with Mr. Tufts concerning Germany's war policy and her autocratic rule. If civilization has no other alternative, and there must be war in Europe, our sympathies are anti-German, but we are profoundly persuaded that more war will never heal the wounds inflicted by this war. Hence the spiritual and ethical forces of the United States at this very time should be mobilized in the interest of a truce on the battlefield and a quest for peace.

We advocate no passive non-resistance but the most active resistance. We would meet the lower powers of brawn with the higher powers of mind. "Resist not evil," as we understand it, is resist not evil with the methods of evil, but "resist evil with methods of good." There is a lot of undue, unworthy and deplorable hate being mobilized in the United States in these days and a lot of unrecognized love, philosophy, wisdom and agonized hunger for justice, even in Germany, waiting to be mobilized.

The so-called "military class" is fighting a losing battle in the world today. They defeat all the virtues in their so-called victories. Germany is purging itself from the within. The large minority in the Reichstag, the perhaps best organized and largest socialistic constituency in the world, is Germanic, and whatever else may be said of these earnest agitators, it must be said they are anti-war.

We believe it is the higher mission of the United States, the unparalleled opportunity of this country, to declare itself in sympathy with and ready for cooperation with the forces that dethroned the Czar and are striving hard to dethrone the Kaiser, and that eventually must uncrown kings everywhere and Americanize America.

We believe that the ultimatum implied in the letter of our friend and brother, Mr. Tufts, is the ultimatum, when pushed to its logical conclusion, of despair. It is reactionary, unacademic and untrue to history. His own high work in classroom, on platform and through the press leads many of us who sit at his feet to believe that there are other and higher ways by which the "ruling miltary class of Germany can be deprived of its influence over the general mass of the German people."

If all the universities of the world and a twenty century old Christianity have nothing stronger than cannon and battleships to offer in this dire emergency, then indeed is our hope vain and our faith in God and goodness a doleful lie.

The Terms of Peace

The Russian Revolution has profoundly changed the war outlook. Instead of a weak autocracy surrounded by greedy nobles and officials, Russia presents a vast democratic assemblage, politically honest, because innocent of diplomatic experience, and facing the war from an entirely new angle.

The new Russia has nothing to gain from continuing in war, unless the advantage to humanity overbalances the distress which every day of war inflicts. Believing that all nations have learned the futility of war and of military decisions, the Russians look toward a negotiated peace, which shall yield no fruits of victory to any nation, neither in territory, in indemnities nor in trade. The Russians now demand nothing for themselves and they will not continue in the war to secure special advantage for anyone else. If secret treaties in which they had no part are in existence, they will insist that they be revised and made public.

The United States is in practically precisely the same position as the new Russia. It has no interests to serve, except the world interest of putting an end to military aggression as an argument in politics or trade. To that end it must endeavor to see that no party to this war shall gain by aggression.

This war is waged by the American people. Only the people, through their representatives, the United States Congress, have the authority to declare the purposes of war and the conditions of peace. As our aims are now the same as those of the democracy of Russia, we may well join them in declaring for a negotiated peace in which the essential elements shall be: No annexation by force; no forced nor punitive

indemnities; no economic war to follow the military conflict; and a general effort to promote a League of Peace, from which no great nation shall be excluded and none brought in by force; adjustments in the interest of repressed nationalities, the limitation of armament and the freedom of trade to be left to a Conference of Nations, to follow the treaty of peace. In such a conference, after the war is over, could we not join with our colleagues of the British democracy in asking an abandonment of all conquests, an all-round limitation of armament, a recognition of equality of rights of all nationalities, the open door in Colonial dependencies and a League of Nations against future aggression?

Can we not ask that Congress should, in substance, declare that the United States of America has entered on the great war in a spirit of altruism, hoping to stay the slaughter, and asking no reward, primarily through sympathy with efforts to redeem Belgium, France and Serbia. When this is guaranteed and the seas recognized as the World's Open Highway, we shall hope to lay down our arms, returning to our normal status of peace. We shall approve of no forced annexations, of no compulsory indemnities, and of no exploitation of commercial or economic fruits of victory. We ask no guarantees for the future save those involved in the good will of free peoples. We appeal to all nations to grant, through federation and autonomy, relief to repressed nationalities, believing that in co-operation and conciliation rather than through unchecked national sovereignty, the future of civilization may be conserved.

I feel sure that if, through the influence of Russia and America, the allies made such an offer to Germany, the people would not allow it to be rejected. The failure of annexation would mean the downfall of PanGermanism as a dominant factor in Germany.

The indemnities necessary to restore devastated districts should be, as the Russians urge, not punitive, but assumed by all the belligerents in their degree.

The problem most difficult of solution is that of Alsace-Lorraine. The "Tragedy of Pride" prevents the return of the provinces to France, and it is the fault of Prussia that, after forty-five years there is still a "question of Alsace-Lorraine." In right the provinces should be made a free state, unfortified, a bond of union between Germany and France, and under no pretext should its territory be divided. The "question of Alsace-Lorraine" is not a problem of race or language. The key to its solution is found in freedom.

DAVID STARR JORDAN.

An honest man feels that he must pay Heaven for every hour of happiness with a good spell of hard, unselfish work to make others happy.

—*George Bernard Shaw.*

The Future of Cosmopolitanism

An Address by Professor Nathaniel Schmidt, before the Cosmopolitan Club of Cornell University. See Editorial Note.

In the days that now seem long ago, before the outbreak of the Great War, the cosmopolitan movement had developed considerable strength in all civilized countries. It was steadily gaining ground, and found expression in many organizations and institutions. By commerce and industry, statecraft and democracy, science and art, education and religion men were being prepared for a real citizenship of the world. The natural resources of the planet were exploited, the products of every clime exchanged, the means of communication over land, through the air, and under the seas multiplied. Already the time was in sight when there would be enough to meet all the legitimate needs of the whole human race. Diplomacy promised an adjustment of international differences through judicial processes.

Democracy had found new methods for voicing the people's will, and sought in peaceful ways to effect an equitable distribution of the wealth produced by common toil. Science and art were by their very nature international. A general education made the minds of men tolerant and hospitable. Religions adapting themselves to universal needs were gaining on the less progressive cults. The most compact of all religious organizations, the Roman Catholic Church, was heedless of national boundaries. Its type of cosmopolitanism was symbolized by the language of its worship, its membership, and its hierarchy. The missionary activities of the Protestant bodies brought them into helpful contact with other peoples. All the barriers to free intercourse created by differences of speech and customs, historic precedents, modes of thought, and manner of living were breaking down. There was a hopeful outlook for deliverance from military burdens, universal suffrage, freedom of access to the seas everywhere, an enlightened and disinterested policy in dealing with the wards of civilization, and a profitable co-operation of all the peoples of the earth.

A more conscious urge in the same direction was evident in the national parliaments, as witnessed by the Interparliamentary Peace Union; in the Hague Conferences, and the hundreds of international congresses held every year, and constantly increasing in number; in the labor organizations, and particularly the Social Democracy, insisting upon the identity of interests among the workers of all nations; and in the universities of the world where organizations like the Corda Fratres held up high cosmopolitan ideals, and endeavored to realize them. Brussels, the Hague, Geneva and Stockholm were centers of an international activity aware of a goal toward which it was moving.

Socialism had, in addition to a very definite national program of economic reforms, a hearty dislike of militarism, and a strong confidence that it could by the united efforts of organized labor prevent a world war. In academic circles scholars and thinkers were drawing up the constitution of a federation of the world. With the alacrity of youth students in the universities answered to the trumpet calls of cosmopolitanism. They eagerly took up as their slogan the famous saying of Goldwin Smith: "Above all nations is humanity." In Russia they were paving the way for that revolu-

tion in which their enthusiasm and their good sense were to have so distinguished a part. With the Corda Fratres the cosmopolitan clubs of America affiliated themselves. Ours was one of the first to be founded. It met a real need in our university, with its large numbers of students from all parts of the world. It was in harmony with the traditions of freedom and liberality prevailing at Cornell.

At the same time it soon made for itself a unique place. More resolutely and courageously than any other organization in the university it faced the specters of race antipathy, national animosity, and religious prejudice, and laid them. It welcomed to membership Caucasians and Mongolians, Malays and Negroes, Indians and Dravidians, Jews and Gentiles, Christians and Pagans; Manchus and Chinese fraternized in this club at the time of the great revolution, as Anglo Saxons, Teutons, Latins, Africans, and Asiatics have done since. It was always the effort of the club, not only to proclaim, but to illustrate in its life, the true cosmopolitan spirit.

When the war came, all these forces making for a proper organization of the world seemed suddenly to have lost their strength. The conservative financial interests were unable to prevent the nations from running headlong into bankruptcy. Cables were cut, private mails ransacked, exports prohibited, international trade threatened with paralysis. Industry turned its wheels to the production of machinery for the destruction of life and property, or the sustenance of men engaged in this awful task. The Social Democracy voted war credits in the parliaments. Diplomacy was at its wits' end. Science left the quest of truth to devise devilish atrocities, defensive measures against barbarism, or more ruthless reprisals.

The educational system was demoralized; the teachers of the nations were sent to the trenches, the Red Cross hospitals, or the munition factories; the youth were drafted to kill or to be killed; the brains that would have guided and enriched the world's life in every branch of useful work ten and twenty years from now were blown out with bullets. Religion seemed to capitulate. It denied or apologized for its noblest utterances, and rattled its antiquated armor. The old tribal war-gods came back to their thrones, to listen again to prayers for vegeance, and Te Deums of victory.

Yet as the war went on the world-building powers revealed their ceaseless operation and growing potency in new and unexpected ways, as it was inevitable that they should. By a wide distribution of share and interest in the war loans, and by shifting the larger part of the burden to the shoulders of coming generations, it has been possible to stretch the finances almost indefinitely, showing that the world can have what it really feels that it needs, and to insure an honest payment of the enormous national debts, though at the price of a long continued, keen, and wholesome memory of the sins of omission and commission that made them necessary. Industry has been revolutionized. Under the stress of dire need the nations have asserted their right to commandeer private property to squeeze out the unearned increment through taxation, to take over the tools of industry for public use, to regulate all business, or operate it for the common good. Even the most sanguine disciple of Marx could not have imagined three years ago that the nations would today be vying one with another in introducing the most essential features of the state-socialism he advocated. It has brought an increased efficiency much needed everywhere. We now know better than we then did what can be done, and how to do it. At the same time the gain in efficiency by vastly enhancing the powers of the state would not be of the greatest value, unless it were accompanied by a firmer grip of democratic control.

But contrary to all expectations this has also been gained. It was supposed that a world engaged in the grim business of war would not have time to think of social justice and needful domestic reforms. Yet the growth of democracy has proved to be the most significant feature of the world's history in the last three years. Nothing else has been so decisive. Denmark gave the full political franchise to her women. That was the signal that the movement for universal suffrage was not going to stop. The wonderful Russian revolution has not only freed the country from autocracy and made it a republic, but has also laid down as the basis of its democracy the principle of universal suffrage, and has so effectively renounced the autocratic policy of forcible annexations and punitive indemnities as to cause the nations fighting for democracy to reconsider their war aims. It has gradually come as a discovery to the participants themselves that the struggle is at bottom one between autocracy and democracy.

If that is so, there is absolutely no justification for continuing it, even for a single day, after a reasonable degree of democratization shall have removed the menace of autocracy, least of all for the purpose of realizing national aspiration for slices of territory in Europe or in Africa. The war should not be continued until Germany shall have agreed to enfranchise her women, though this would perhaps testify more clearly than anything else to the change the world desires to see. At least we ought not to insist upon this guarantee until we shall have wiped away next fall the disgrace that still attaches to our own state. Equal and secret manhood suffrage should be taken as temporarily satisfactory, though ministerial responsibility to parliament might be rightly urged by our allies, if a constitutional monarchy is retained. Of very great importance is the demand heard everywhere that a League of Nations shall be formed. It is still somewhat vague. There is a lack of imagination, insight and boldness. Even in the midst of the most extraordinary changes men do not dare to dream of the simplest extension of our present machinery of government, to think of what seem to them too far-reaching reforms, however greatly they may be needed. But they are becoming accustomed to important actions by parliament, such as the announcement of the aims of France by the Chamber of Deputies on June 5, 1917; and it will not be long before they will familiarize themselves with the thought of an international parliament, elected by the national parliaments, to enact international law, and to transact international business.

The need of education to check the wave of ignorance that threatens to engulf a world engaged in the slaughter of human beings is becoming realized. Heeding the president's timely plea, our own country is doing all it can to prevent a lowering of the general level of education in the years that lie before us by criminal neglect at this time. The large number in attendance

at our Summer School, almost equal to that of last year, in spite of present circumstances, is symptomatic of a healthy regard for our needs in this respect. If there has been a recrudescence of ancient superstitutions, it has also become increasingly evident that the externals of religion mean less to men than ever before, and that earnest devotion to what is conceived of as the highest, which has been the essence of religion in all ages, readiness to serve, and a simple, fearless, trustful attitude toward the great mysteries of life and death characterize their conduct.

The future of cosmopolitanism is bound up with the success we shall have in organizing the world into a society of nations with such a democratic government as shall prevent another similar relapse into barbarism. It is of utmost importance that the projected league of nations shall include all of them. Otherwise there can be no general security. The progress of democratic reform in every one of the sovereign and independent states, including the government of colonies, territories and protectorates, is also indispensable to a sound cosmopolitanism. So far as the movement in our own university community is concerned, the Cornell Cosmopolitan Club is still alive. This Building is a tangible monument to its vitality, this splendid audience an evidence of its appeal. The discords of the world do not pass its threshold.

The demon of race hatred whose fiendish work at East St. Louis has caused our nation to bow its head with shame cannot enter these precincts. The spirit of this club is still untainted by the fanaticism that would crucify afresh the great prophets of the race whose message to their fellowmen was: "Blessed be the peace-makers!"

If any of our fair guests should feel inclined, upon this anniversary of the fall of the Bastile, to bring back to our memory the motto of the French revolution "Liberty, equality, fraternity," the immortal words of the Declaration of Independence, or the noblest utterances of our president, our members would listen to such sayings in reverence and silent meditation upon their solemn sense and import, without even the slightest thought of criticism or feeling of annoyance. To doubt that such an institution as this will have a large place in the life of the university for many generations to come would be to question the survival in the midst of us of noble sentiments and sanity in the relations of men: "It is not the part of the citizen," said a Roman statesman, "to despair of the republic." We have no fear for our beloved country, for we trust the American people. But neither is it the part of the citizen of the world to despair of the Republic of Man.
—*From Ithaca Daily News, Monday Evening July* 16.

WOOD SONG

I heard a wood-thrush in the dusk
  Twirl three notes and make a star—
My heart that walked in bitterness
  Came back from very far.

Three shining notes were all he had,
  And yet they made a starry call—
I caught life back against my breast
  And kissed it, scars and all.

From *Poetry.* —*Sara Teasdale.*

Free Religious Association

"Justice, Freedom and Good-Will in Wartime"

Address of Mrs. Lucia Ames Mead, at Fiftieth Annual Meeting

Mr. Chairman and Friends:

Emerson always reminds us that we cannot know anything unless we see it in its relations. And surely we cannot see justice, freedom and good-will in this tragic year of 1917 unless we see it in its largenesses and unless we see it in its relations to the world's peculiar needs this year and after. Away back in the dim distant past, when man began his long ascent from ape to angel, he started unconsciously and kept along two lines. He tried to master himself and his fellows; and, on the other hand, he tried to master matter. He invented language, he made the beginnings of philosophy and of religion and of art on one side, and, on the other, he learned to make a fire and make a raft and a bow and arrow and a wheel. The spiritual line kept on far ahead of the other line. We have the glorious words of the Psalms and of Job and of Isaiah; we have Plato's "Republic," Phidias' Jove, and we have the Divine Gospel, two or three millenniums before man had developed either a wheelbarrow or an umbrella, to say nothing of a typewriter or a telephone. And then when we come to the fifteenth century we find three wonderful things that put ahead both lines, the spiritual and the material. When gunpowder was invented that made all men equal; and when Gutenberg made thought cosmopolite and stretched electric wires from mind to mind; and when Columbus, sailing for India, found more than India; and then from the centuries came the work of Calvin and Luther and Shakespeare and Michelangelo and Galileo and Fox and William Penn, and their great contemporaries down to Washington and Wesley and Immanuel Kant—and all this time natural science has hardly grown out of its swaddling clothes. And then all of sudden with the industrial revolution we see this other line shoot far ahead. There was the harnessing up of the forces of nature, putting behind them steam and then electricity, and then with leaps and bounds came the period of inventions and conveniences and comfort and incredible wealth, enormous speed, amazing force. All of this intoxicated man, it infatuated him, and he left behind the old spiritual line. It had advanced, of course; we had the higher criticism and Sunday Schools and missionary work and the Christian Endeavor and the Free Religious Association; but it did not reach as far ahead as chemistry and physics. We had the new science of sociology, and Mrs. Spencer told us this morning of its great advance; but political science lagged behind. There were no men in Congress equal to Madison and Franklin and Jefferson and Hamilton; so this other line, lagging behind, left in the hands of the men of power the control over the diabolical machines of destruction, contrary to the will of the great masses, who did have a love for justice and freedom and good-will. Because of the sins of omission of the church and of the university we find them as guilty and as sharing in the guilt of this great war as were the editors and the diplomats in their sins of commission.

But at this time, when this fearful collision has come, this fearful calamity in world history, because

the power that controls matter has got beyond the control of the men who held the spiritual forces—there comes one great new influx of potential spiritual aid. It is the modern woman, freed from much of the old drudgery and freed by modern education to help bring forward this lagging line. And only as this line is brought forward is there to be any salvation for civilization; and politics—using it in its broadest sense, the science of human relationships—is what is most adapted to the talent and the interest of those women. We have not the genius to design submarines, we do not care to sell stocks or to build bridges, but we do care supremely to train little immortal souls.

And to us, to whom is largely given the training of the destinies of the race of the future, must come now this peculiar problem of studying out between now and the end of the war the great plan which alone can help save this world, which otherwise will perish if the powers which control the physical forces are still to guide. This world has learned that justice and freedom and good-will are good within nations; we have not yet learned to apply them between nations. And, my friends, suffering is not going to bring us wisdom. We have and we shall have infinite sacrifice and it may avail us nothing; it may be absolute futility. This war may go on for three or four years and all the agony end in nothing at all unless there is what Mr. Wells calls "the thinking-through process." He says this burden of the nations has not yet brought any remedial mental action at all, and it will not unless there is a putting our attention anew to the thinking-through process. This thinking-through process must be done now if it is to be done at all. The planning out of the League of Nations, of the world's courts, of the internationalizing of the seas—these things today are woman's problems. We say to our conscripts:

> Yours not to reason why,
> Yours but to do and die.

But we say to the new woman, "Yours now to reason why, yours now to act so that men may not have to die but live." And today we can learn that these great forces, justice and freedom and good-will, have behind them not merely religion, but they have modern science.

I was once talking to a group of Baptist clergymen and trying to make them see the new sociology as displayed in Dr. Nasmyth's book, "Social Progress and the Darwinian Theory," and I said, "You may say to your congregations that the Golden Rule is good religion, but if you can tell them it is good science it will mean a hundred times as much." Today we must say, and know why we say, that justice, freedom and good-will are scientific and are as valid as the law of gravitation.

And now in closing let me say in these days, with all their many perplexed minds, many sore and aching hearts, it is for us to have good courage and with a spirit of sweet reasonableness to proclaim the gospel of freedom of conscience, to stand staunchly for that and to work as we have never worked before that we may help bring about those conditions which can put war forever beyond the power of man. It is for us to realize that when conditions are the hardest, whenever everything looks the blackest, then comes the great opportunity for anyone who has the creative power of the patriot and the seer and the saint.

The Scientific Road to Enduring Peace

From Sermon Delivered by Curtis Williford Reese in First Unitarian Church, Des Moines, Iowa, April 15, 1917

Scientists now tell us that we are "largely, if not fundamentally, motor beings, and that we act as we do because of 'action-patterns' in our brains and nervous systems which automatically respond to appropriate stimuli." Our actions are due largely to brain-patterns formed in the course of the evolution of life and passed on from generation to generation, and to brain-patterns formed during childhood and the last years of adolescence and the first years of adult life. I grant that by the exercise of reason and will we may not only overcome brain-patterns no longer useful, but also create new and useful ones; nevertheless, for the vast majority of the people of the world the chances are in favor of the old action-patterns, and for this vast majority hope lies in co-operation with those whose will is superior, whose vision is clearer, and whose cause is righteousness and peace.

Consider the biological origin of war. Saying nothing of the infinite number of pre-human ancestors whose characteristics have been transmitted down to the present time and go to form a part of the individual of today, it is enough to begin with man's distinct progenitor who, war driven by powerful enemies to the trees, he developed hands and increased his strategy. Being now in a better position to resume the fight he returned to the hostile ground of his enemies. He discovered fire. He converted metals into crude tools. He captured and tamed animals. He forced the ground to produce shelter, food and clothing. He turned nature against his enemies. Groups of human beings developed and fought each other. New methods of killing were invented and the crimson path became more crimson. And the fighting instinct grew in man and became so recognized that today it is urged as one of the main arguments for war. Fighting, say some, is the manifestation of biological law, and so long as human nature remains unchanged war is inevitable.

But some of us are beginning to question the necessity of forever traveling the crimson path. We see mutual aid as a factor in evolution and believe that mutual aid can be universalized by the careful, scientific application of pedagogical laws in substituting peace-patterns for war-patterns in the brains of those who now are of superior will, and by the development of peace-patterns instead of war-patterns in the brains of the coming generation. That this is possible is proved by what man has done for lower animals—animals that developed to be life destroyers more than man. In the brain of the dog, whose ancestors' preservation depended on their killing other animals, the war action-patterns have been greatly diminished and peace action-patterns greatly augmented. Surely our own brains and the brains of our children are as capable of development as the brains of the dog. What man has done for the dog surely he can do for himself and his children.

We have now learned that certain things cannot prevent war. We have learned that sentimental ideas of spiritual brotherhood cannot prevent war. We have learned that theology cannot prevent war. We have learned that commercial relations and treaties cannot

prevent war. We have learned that the specter of bankruptcy cannot prevent war. We have learned that the educational methods of the present civilization cannot prevent war. We know that today war is inevitable, not because of loyalty to ideals, but because it is the normal result of action-patterns created in part by the struggles of the past and in part by the militaristic mold in which the present generation of men is cast.

Hence the only way to peace—absolutely the only way—is to change by education and environment the war action-patterns to peace action-patterns. This cannot be done suddenly, since man's conduct results from both species experience and individual experience, to say nothing of pre-human life experience. But there is hope for a measure of favorable results in one generation, for environment is able frequently in one generation to offset to a large extent the heredity of a billion years. If an animal grows up in the wilderness it becomes wild; but if reared and trained by man, its action-patterns to a large extent are domesticated. And the brain of a child is more plastic than that of an animal. If the great mass of the Christians of the world had been reared in a Mohammedan environment and the great mass of the Mohammedans in a Christian environment, Christians would be Mohammedans and Mohammedans Christians. If the great mass of the people of America had been reared in Germany and the great mass of Germans in America, Germans would be Americans and Americans Germans; autocrats would be democrats and democrats autocrats. Such is the power of environment in forming action-patterns.

War environment must be changed to peace environment. Environment is determined largely by a few people who by chance or superiority secure the leadership. It is our duty to see that, so far as we are able to determine matters, leadership is education in the hands of the superior and not the chance group.

We must have our greatest talent, not at the head of armies and navies, not at the head of boards of strategy or industry, but at the head of our government institutions of learning. And for this educational service we must be willing to pay a decent sum.

We must see that our children learn the biological disadvantages of war as well as the biological causes of war. Let the consequences of war be as evident as the glory of war. Let the patriotic departure of the father or son be paralleled with the black night that hovers over the wife, mother and child. Let the glory of the gun and bayonet be paralleled with their bleeding, groaning victims on the bomb torn battle fields. Let the monument to the victorious general who scarcely saw fire be paralleled with the little crude wooden crosses marking the graves of a thousand unknown patriots. Compare the staff commander's report with that of the surgeon general. Compare the brilliant uniforms that go into the battle with the blood-begrimmed rags that come out. Compare the strong-bodied patriots who gloriously march into battle with the fragments gathered together and buried in trenches, and the dismembered, nerve-wrecked boys who return to shattered or deserted homes. Compare the blissful charge at Mons with the awful retreat from Mons to Marne when for nine days the retreating boys had no chance to sleep except to slow down and sleep as they walked —when they cared not for capture or death if only they could sleep.

Let the text books of the world be rewritten. Let us see that our children learn to honor and glorify the men of toil and industry and science. Let every pedagogical principle known to the science of education be applied by the strongest men and women we have to the elimination of the patterns of action that lead to war and the formation of the paterns of action that lead to peace. And so shall we have tomorrow the smoke of industry, not the smoke of battle; the glorified press, not the glorified cannon; love for all, not hate for any.

Village Gossip

In the village gossip holds high reign. That is because the village is more Christian than the city. Where there is a neighbor and a genuine interest in him, gossip is rife; that is as certain as that where the offices are there will the politicians be gathered together. The antidote for gossip is minding one's own business, which is contrary to the Law of God and of the Village. Gossip is the natural expression of a kindly as well as intense interest in life. The more a man's interest is confined to his own selfish purposes, the less does it appeal to him, and what is really his vice he comes to regard as his virtue. With the loss of a healthy interest in one's neighbor, the fine art of gossiping falls into desuetude, and conversation in general tends to reduce itself to monosyllabic mutterings.

The village can talk about religion, politics and folks because it knows people and their funny little ways. It never gets hot under the collar and understands how not to offend while freely expressing its views. Its tact, a virtue with many counterfeits, is a combination of the Godlike qualities of wisdom and love. To acquire it you must live constantly with folks that you haven't selected yourself without letting them get on your nerves. These are qualities which fit men for leadership; and that is why so many of our great Americans were village-bred.

—*Julius Wolff.*

From The Countryside, July, 1917.

An American citizen has the right to discuss the issues of this war; one citizen may believe it inevitable, another may think it regrettable, each has the same right to express his opinion. An American citizen may state his opinion that we are not justified in prosecuting this war for the purpose of dictating the form of government which shall be maintained by our enemy—or our ally—and not be subject to punishment at law. He may denounce the policy of sending our boys to die on European battlefields for annexation of territory or the payment of war indemnities or the carrying out of trade agreements, and be within his legal rights. He may express the hope that an early peace may be secured on the terms set forth by the New Russia and by President Wilson in his speech of January 22nd, and he can not be lawfully sent to jail for the expression of his convictions.

—*La Follette's Magazine.*

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Emerson

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XXV.

The Humanitarian Enlargement
Dorothea Dix 1802-1887

Leader—Miss Martha Dameier.

Over the future hangs a veil which mortal eye may not penetrate, but we must trust in the Lord and be of good courage.—Dorothea Dix.

Throughout the early history of New England the Calvinistic conception of God as a God of wrath naturally developed severity towards human weaknesses, leading to severe penal laws. There also obtained a theory of insanity as a diabolical possession; little was known of the relation between mind and body and the insane were held as nothing short of wild beasts fit only for iron cages and chains.

France was the first country to start a reform in the treatment of the insane. In 1792 Dr. Pinel, superintendent of the Bicetre, an asylum for incurable insane females, secured permission to abolish chains and iron cages. He met with gratifying results and a few years later William Tuke, a member of the Society of Friends in England, built an asylum at York, introducing the same reforms.

In the beginning of the nineteenth century New England, and especially Massachusetts, awoke to a new conception of life. The day of reform had arrived with such reformers at the helm as Channing and Emerson in theology, Horace Mann in education, Dr. S. G. Howe in practical charity and Dr. Woodward in the rational treatment of the insane.

In this period came Dorothea Dix. Born in Hampden, Maine, in 1802, little is known of her parents except that her father was a religious fanatic, more interested in distributing religious tracts than in the welfare of his family, moving from town to town and leading a shiftless existence. Dorothea spent most of her early life with her grandmother in Boston and when twelve years old ran away from her parents and spent some unhappy years under the care of this Puritanic guardian, whose training had been that which it is said produced a class of mothers unflinchingly nerved if need be to die at the stake for their children but whom no threat of penal fires could betray into the weakness of a kiss. Such training formed an insurmountable barrier between the estimable woman and the child who craved love and sympathy. For the very few happy recollections of childhood Dorothea was undoubtedly indebted to her grandfather, a picturesque and forceful man from whom she without question inherited many of the traits which made her so remarkable. Though he died when she was seven she remembered him so gratefully that she permitted Dixmont Hospital in Pennsylvania to be named for him, the only instance in which she allowed the use of the family name.

Realizing that she must soon be self-supporting she set eagerly to work to fit herself for teaching. At fourteen she opened a school for little children in Worcester, putting on long dresses in order to command respect. This change, says one of her pupils, was unnecessary as her strict discipline made them all fear her. Meanwhile she continued her own studies and her small beginning developed into a day and boarding school with quarters in the Dix Mansion. She was fortunate in counting among her pupils a number from prominent New England families. A feeble grandmother and two younger brothers were her charge. Always interested in the poor, she longed for the day when her brothers would care for themselves and when she could devote her whole time to the needs of the helpless. Her first attempt in this direction was a school for poor and neglected children held in the stable of the Dix home, which she conducted along with her regular school.

Burdened with work, responsibility and a conscience far beyond her years, pulmonary trouble compelled her to give up her teaching, and it was in speaking of this illness that she uttered the words of our text. Naturally she had won the respect and admiration of many friends. William Ellery Channing urged her to save her strength for future usefulness, and for the next few years she spent her summers with the Channing family at their country home at Portsmouth, R. I., where she had charge of the children's education. Her health necessitated a milder climate for the winter and at Philadelphia and Alexandria, Va., she devoted her time to reading poetry, science, biography and books on travel and added to her slender means, saved from her teaching, by writing stories and books of devotion.

When Dr. Channing went to the West Indies in search of health she accompanied the family, again taking charge of the education of the children. The tropical climate compelled an idleness to which she reluctantly yielded and she learned that energy and will could not always master physical conditions, and she grew more patient than heretofore with human imperfections. Her note-books of this period show her keen interest in all branches of natural history, botany in particular.

A letter by Mrs. Eustice, a daughter of Dr. Channing, gives her recollection of Miss Dix when she was with them in St. Croix:

> She was tall and dignified, but stooped somewhat, was very shy in her manners, and colored extremely when addressed. This may surprise you who knew her only in later life when she was completely self-possessed and reliant. . . She was strict and inflexible in her discipline, which we her pupils disliked extremely at the time, but for which I have been grateful as I have grown older and found how much I was indebted to that iron will from which it was hopeless to appeal, but which I suppose was not unreasonable, as I find my father expressing great satisfaction with her tuition of her pupils. . . . She was a very religious woman, without a particle of sectarianism or bigotry. At the little Union meeting house which adjoined Oakland, our place on Rhode Island, Miss Dix always had the class of troublesome men and boys, who succumbed to her charm of manner and firm will.

From this outing Miss Dix returned to New England much improved in health and again established

a school. Using tremendous energy and devotion in bringing the school up to her ideals she made considerable money, thereby being enabled to fit her brothers for business. But the strain was too severe and she was utterly prostrated. She then spent eighteen months in England, where in the home of a wealthy Unitarian, Mr. William Rathbone, a friend of Channing, she was surrounded for the first time in her life with every comfort and domestic happiness. Though so ill that much of her time was spent on her couch, she claimed it as her only holiday and spoke of that year as the jubilee of her life.

On her return, a conversation which she overheard regarding conditions in the East Cambridge jail determined her to investigate and led her to take up a work to which she felt herself divinely called—the care and treatment of the insane. She found there prisoners and lunatics crowded together in filthy, unheated quarters. Unable to secure a change through the superintendent she took the matter into court and with the help of Dr. Howe won out. This investigation she followed with others of like character which produced a profound sensation and much unfavorable criticism, her work being characterized as unwomanly. But such men as Dr. Howe and Charles Sumner came to her aid, and finally public indignation roused the State to improve its institutions.

At the beginning of the nineteenth century there were four insane asylums in the United States. Better conditions began to prevail, but everywhere Dorothea Dix found much that was deplorable. Possessing an alert mind, believing that in each human being, however degraded, there were germs of spiritual growth, she studied the whole question of insanity and sought the most advanced thought on the subject. A glimpse of her work is given in her own words following a visit to an asylum at Little Compton, R. I. After investigating several miserable beings confined there, she was warned not to attempt to go into the cell occupied by one Simmons. She says:

> Language is too weak to convey an idea of the scene presented. The candle was remote from the scene, and the flickering rays partly illuminated a spectacle never to be forgotten. The place, when closed, had no source of light or of ventilation. It was about seven feet by seven and six and a half high. All, even the roof, was of stone. An iron frame interlaced with rope was the sole furniture. The place was filthy, damp and noisome, and the inmate, the crazy man, the helpless and dependent creature, cast by the will of Providence on the cares and sympathies of his fellow man,—there he stood, near the door, motionless and silent; his tangled hair fell about his shoulders; his bare feet pressed the filthy, wet stone floor; he was emaciated to a shadow, and more resembled a disinterred corpse than any living creature. Never have I looked upon an object so pitiable, so woe-struck, so imaging despair. I took his hands and endeavored to warm them by gentle friction. I spoke to him of release, of liberty, of care and kindness. Notwithstanding the assertions of the mistress that he would kill me, I persevered. A tear stole over the hollow cheek, but no words answered to my importunities; no other movement indicated consciousness of perception or of sensibility.

Her efforts in such work met with rare success. A wealthy man of Providence granted her request for $40,000 to improve a hospital, and it is said that in the year preceding the war she succeeded in obtaining larger appropriations of money than had ever been given for purely benevolent purposes.

She traveled from state to state and in 1845 wrote to a friend that she had traveled ten thousand miles in three years, and

> I have been so happy as to promote and secure the establishment of six hospitals for the insane, several county poor houses and several county jails on reformed plans.

In 1854 she again visited England and Scotland, and although spoken of as the "American invader" she eventually succeeded in securing more humane and adequate provision for the pauper insane in those countries and also in the Channel Islands. From there she journeyed alone through nearly all the countries of Europe as far as Constantinople and Petrograd, where she found conditions much better than she expected, there being no abuse of the insane. In Rome she succeeded in obtaining an audience with Pope Pius IX, who promised to better conditions and promptly sent a physician to France to study the work.

One of Dorothea Dix's customs was to encourage children to give their toys to amuse demented patients. This generosity was perhaps sometimes regretted judging from stories told by old people as to how as children they would hide their best loved toys when they heard Miss Dix was coming.

The Civil War kept her busy as superintendent of nurses and in the distribution of supplies. When the task became too great she continued to be the friend and champion of the sick and wounded soldiers. After the war she found her old work waiting for her and in the South a warm welcome, although she was always opposed to slavery. Finding no lighthouse on Sable Island, N. S., she urged the building of one and contributed, with the help of friends, four lifeboats. At the time of the Boston and Chicago fires she helped in relief work. Neither was the poor horse forgotten, and in her biography, written by Frances Tiffany, is the account of the building of a fountain, in connection with which is an interesting letter from Whittier.

In 1881, ill and feeble, she went to live in the Trenton Asylum, which had been erected through her efforts and which she spoke of as her "first born child." She stayed there six years, occupying apartments overlooking the Delaware River, and died there in 1887 at the age of eighty-five.

> Rest is not quitting the busy career,
> Rest is the fitting of life to its sphere.

QUESTIONS.

(1) When and where was Dorothea Dix born?
(2) What was her early environment?
(3) What led to her investigating prisons?
(4) What does posterity owe to her work?
(5) How were insane people regarded before her time?

THE HOMEWARD ROAD

The fields of workaday are thickly sowed
With tangled troubles and the thorns of care;
But when night comes, it brings the homeward road—
And you are there.

Together, in the cool and fragrant hush,
Cares fall away, and love and life grow strong;
And lo! the restful fields with flowers are lush,
And full of song.

A little wishing moon, above the hill,
Hangs in the saffron sky its silver bow;
And to the murmur of the crickets' trill,
Homeward we go.

To home and hearth and heart—how glad the quest!
Through dusk whose velvet bloom half veils the view,
Homeward and loveward—oh, dear heart, the rest!
Homeward, with you!

Scribner's Magazine. —*Charles Buxton Going.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

THE FIELD

"The World is my country, to do Good is my Religion."

PEOPLE'S COUNCIL OF AMERICA FOR DEMOCRACY AND PEACE

Treasurer, David Starr Jordan. Secretaries, Louis P. Lochner, Executive; Lella Faye Secor, Organizing; Rebecca Shelly, Financial; Elizabeth Freeman, Legislative.

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A CALL TO ACTION

We call upon your organization to send delegates to the first assembly of the People's Council of America for Democracy and Peace, to be held in Minneapolis, September 1st to 6th, 1917. The Council is called in obedience to resolutions unanimously adopted by the First American Conference on Democracy and Terms of Peace, and endorsed by 15,000 people assembled in mass meeting on May 31st at Madison Square Garden, New York.

We are engaged in a war "to make the world safe for democracy." Yet every day our own democracy is more and more imperiled. Every day our constitutional rights are assailed. For the first time in history, it is proposed to send millions of our young men to fight and die as conscripts on foreign soil. In war time the official government, even of a republic, is apt to assume that its authority extends to the question of deciding upon what issues war shall be fought, when it shall be ended, and what shall be the terms of peace. But the authority to determine all such questions of public policy belongs absolutely to the people.

The people of Russia, through their Council of Workmen's and Soldiers' Delegates have sent this message to the people of America and all the Allied nations:

"You must not allow the voice of Russian provisional government to remain isolated from the union of the allied powers. You must force your governments to proclaim resolutely the platform of peace without annexations or indemnities and the right of the people to settle their destinies."

In response to this message from Russia, the People's Council of America is to be created.

The purposes of the People's Council, so far as they can be determined in advance of its own deliberations, are:

TERMS OF PEACE

1. To demand that our government shall announce immediately in concrete terms its war aims, and shall seize every opporunity to achieve those aims through negotiation unhampered by the ambitions of other governments.

2. To strive for an early, democratic and general peace in harmony with the principles outlined by Free Russia:

a. No forcible annexations.

b. No punitive indemnities.

c. Free development for all nationalities.

3. To urge international organization for the maintenance of world peace.

AMERICAN LIBERTIES

1. To defend our constitutional rights of free speech, free press, peaceful assemblage, and the right to petition the government.

2. To secure democratic control of foreign policy, and a popular referendum on all questions of war and peace.

3. To work for the repeal of conscription laws.

ECONOMIC POLICIES

1. To safeguard labor standards.

2. To meet the cost of war by the taxation of wealth.

3. To reduce the high cost of living.

Any organization, international, national, sectional, state, county, or local, including local organizations of the People's Council, consisting of fifty members or more and endorsing the principles of the People's Council of America for Democracy and Peace, shall be entitled to representation.

The basis shall be one delegate for the first thousand or fraction thereof, and one additional delegate for every additional thousand or major fraction thereof. But in no case shall any organization be represented by more than three delegates. Proxy delegates when duly authorized may represent any organization. The final basis of representation and the scope and method of its work will be determined by the Council itself when the delegates come together.

We urge you to act at once!

JAMES H. MAURER,
EUGENE V. DEBS,
ARTHUR LE SUEUR,
MORRIS HILLQUIT,
FOLA LA FOLLETTE,
THOMAS VAN LEAR,
JOHN D. WORKS.

For the Organizing Committee.

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LELLA FAYE SECOR,
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